

# THE FREETHINKER

EDITED BY G. W. FOOTE.

Sub-Editor—J. M. WHEELER.

Vol. VII.—No. 47.]

NOVEMBER 20, 1887.

[PRICE ONE PENNY.]



BROAD CHURCH, HIGH CHURCH, AND LOW CHURCH

## CHRISTIANITY AND SLAVERY.<sup>1</sup>

(Concluded from page 362.)

"SLAVERY denies the Equality of Men," says Mr. Henson, while "Christianity asserts it strongly." I regret I cannot agree with him. Certain amiable texts which he cites might easily be confronted with others of a very different character. What did Christ mean by promising that when he came into his kingdom his disciples should sit on twelve thrones judging the twelve tribes of Israel? How is this consistent with his saying "call no man master"? What did Paul mean by ordering unlimited obedience to "the powers that be"? What did he and Peter mean by telling slaves to obey their owners? Is all this consistent with the doctrine of human equality? Mr. Henson simply reads into certain New Testament utterances what was never in the speakers' minds. His abstract argument is indeed perilous in regard to such composite writings as the Gospels and the Epistles. Let it be assumed, for argument's sake, that Christianity does somewhere assert the Equality of Men. Then it condemns Royalty as well as Slavery; yet Peter says, "Fear God and honor the King." I leave Mr. Henson to extricate himself from this dilemma.

I repeat that all this dialectic is a kind of subterfuge; at least it is an evasion. The great fact remains that Jesus Christ never breathed a whisper against slavery when he had the opportunity. Yet he could denounce what he disapproved in the most vigorous fashion. His objurgation of the Scribes and Pharisees is almost without a parallel. Surely he might have reserved a little of his boisterous abuse for an institution which was infinitely more harmful than the whole crowd of his rivals. Those who opposed *him* were overwhelmed with vituperation, but not once did he censure those who held millions in cruel bondage, turning men into mere beasts of burden, and women, if they happened to be beautiful, into the most wretched victims of lust.

Let us now turn to Paul, the great apostle whose teaching has had more influence on the faith and practice of Christendom than that of Jesus himself. Mr. Henson says that "the Apostle does not say one word for or against slavery as such." Again I regret to differ. Paul never said a word *against* slavery, but he said many words that sanctioned it by implication. He tells slaves (*servants* in the Authorised Version) to count their owners worthy of all honor (1 Tim. vi., 1); to be obedient unto them, with fear and trembling, as unto Christ (Ephesians vi., 5); and to please them in all things (Titus ii., 9). I need not discuss whether servants means *slaves* and masters *owners*, for Mr. Henson admits that such is their meaning. Here then Paul is, if Jesus was not, brought face to face with slavery, and he does not even suggest that the institution is wrong. He tells slaves to obey their owners as they obey Christ; and, on the other hand, he bids owners to "forbear threatening" their slaves. But so much might have been said by Cicero and Pliny; the former of whom, as Lecky says, wrote many letters to his slave Tiro "in terms of sincere and delicate friendship"; while the latter "poured out his deep sorrow for the death of some of his slaves, and endeavored to console himself with the thought that as he had emancipated them before their death, they had at least died free men."

Paul does indeed say that both bond and free are "all one in Christ." But Louis the Fourteenth would have admitted *that* kinship between himself and the meanest serf in France. "One in Christ" is a spiritual idea, and has relation to a future life, in which earthly distinctions would naturally cease.

Mr. Henson is obliged to face the story of Onesimus, the runaway slave, whom Paul deliberately sent back to his master, Philemon. "The Apostle's position," he says, "is practically this"; whereupon he puts into Paul's mouth words of his own invention. I do not deny his right to use this literary artifice, but I decline to let it impose on my own understanding. There is a certain pathetic tenderness in Paul's letter to Philemon if we suppose that he took the institution of Slavery for granted. But it vanishes if we suppose that he felt the institution to be wrong. Professor Newman justly remarks that "Onesimus, in the very act of taking to flight, showed that he had been submitting to servitude against his will, and that the house of his owner had previously been a prison to him." Nor do I see any escape from the same writer's conclusion that, although Paul besought Philemon to treat Onesimus as a brother, "this very recommendation, full of affection as it is, virtually recognises the moral rights of Philemon to the services of his slave." Mr. Henson apparently feels this himself. "Christian tradition," he says, "declares that Philemon at once set Onesimus free." But "tradition" can hardly be cited as a fact. Mr. Henson says "it is more than probable," or, in other words, *certain*; yet he cannot expect me to follow him in his illogical leap. Nor, indeed, is the "traditional" liberation of Onesimus of much importance to the argument. Not Philemon's but Paul's views are in dispute; and if Philemon did liberate Onesimus—which is a pure assumption—Paul certainly did not advise him to do anything of the kind.

Paul's epistle to Philemon does not, from its very nature, seem intended for publication. Why then, in the ease of private correspondence, did he not hint that Slavery was only tolerated for the time and would eventually cease? Instead of that he sent back Onesimus to a servitude from which he had fled. How unlike Theodore Parker writing his discourse, with a runaway slave in the back room, and a revolver on his desk! How unlike Walt Whitman watching the slumber of another fugitive, with one hand on his trusty rifle!

<sup>1</sup> "Christianity and Slavery." No. 18 of Oxford House Papers. By H. Henley Henson, B.A., Head of the Oxford House in Bethnal Green. London: Rivingtons.

Mr. Henson lives after the abolition of Slavery, and as he clings to his Bible as God's Word he reads into it the morality of a later age. Let him consult the writings of Christian divines on the subject, and he will see that they have almost invariably justified Slavery from Scripture. Ignatius (who is said to have seen Jesus), St. Cyprian, Pope Gregory the Great, St. Basil, Tertullian, St. Isidore, St. Augustus, St. Bernard, St. Thomas Aquinas, and Bossuet, all taught that Slavery is a divine institution. During all the centuries from Ignatius to Bossuet, what eminent Christian ever denounced Slavery as wicked? Even the Christian jurists of the eighteenth century defended negro slavery, which it was reserved for the sceptical Montesquieu and the arch-heretic Voltaire to condemn. Montesquieu's ironical chapter on the subject is worthy of Molière, and Voltaire's is an honor to humanity. He called Slavery "the degradation of the species"; and, in answer to Puffendorff, who claimed that Slavery had been established by the free consent of the opposing parties, he exclaimed "I will believe Puffendorff, when he shows me the original contract."

Negro slavery was defended in America by direct appeal to the Bible. Mr. Henson seeks to lessen the force of this damning fact by referring to these defenders of slavery as "certain clergymen and other Christians," and as "ignorant and unworthy members of the Church." *Certain clergymen!* Why, the clergy defended slavery almost to a man, and in the Northern States they were even more bigoted than in the South. Mrs. Beecher Stowe said that the Church was so familiarly quoted as being on the side of Slavery that "Statesmen on both sides of the question have laid that down as a settled fact." Theodore Parker said that if the whole American Church had "dropped through the continent and disappeared altogether, the anti-Slavery cause would have been further on." He pointed out that no Church ever issued a single tract, among all its thousands, against property in human flesh and blood; and that 80,000 slaves were owned by Presbyterians, 225,000 by Baptists, and 250,000 by Methodists. Wilberforce himself declared that the American Episcopal Church "raises no voice against the predominant evil; she palliates it in theory, and in practice she shares in it. The mildest and most conscientious of the bishops of the South are slaveholders themselves." The Harmony Presbytery of South Carolina deliberately resolved that Slavery was justified by Holy Writ. The Methodist Episcopal Church decided in 1840 against allowing any "colored persons" to give testimony against "white persons." The college church of the Union Theological Seminary, Prince Edward County, was endowed with slaves, who were hired out to the highest bidder for the pastor's salary. Lastly, Professor Moses Stuart, of Andover, who is accounted the greatest American theologian since Jonathan Edwards, declared that "The precepts of the New Testament respecting the demeanor of slaves and their masters beyond all question recognise the existence of Slavery." So much for Mr. Henson's "certain clergymen."

Mr. Henson also argues that the Northern States were "the most distinctly Christian," and that they were opposed to Slavery. History belies this statement. Harriet Martineau, when she visited America and stood on the anti-slavery platform, says she was in danger of her life in the North while scarcely molested in the South. When William Lloyd Garrison delivered his first anti-slavery lecture in Boston, the classic home of American orthodoxy, every Catholic and Protestant church was closed against him, and he was obliged to accept the use of Julian Hall from Abner Kneeland, an infidel who had been prosecuted for blasphemy. It was not "the true spirit of Christianity" which abolished Slavery in the United States, but "the true spirit of Humanity," which inspired some Christians and more Freethinkers to vindicate the natural right of men of all colors. Even in the end, Slavery was not terminated by the vote of the Churches; it was abolished by Lincoln as a strategic act in the midst of a civil war, precisely as was predicted by Thomas Paine, who not only hated Slavery while his Christian defamers lived by it, but was more sagacious in his political forecast than all the orthodox statesmen of his age.

"A movement headed by Clarkson and Wilberforce," says Mr. Henson, "could be no other than Christian." But why? Were not the slave-owners also Christians? Was not the strength of Freethinkers, from Jeremy Bentham downwards, given to the abolition movement? Were not

the Freethinkers all on one side, while the Christians were divided? And why did the abolition movement in England wait until new ideas had leavened the public mind? Had it been purely Christian, would it not have triumphed long before? The fact is there was plenty of Christianity during the preceding thousand years, but the sceptical and humanitarian work of the eighteenth century was necessary before there could be any general revolt against injustice and oppression. No perversion of history can alter the fact that, in the words of Professor Newman, "the first public act against Slavery came from republican France, in the madness of atheistic enthusiasm." Mr. Henson sees this clearly himself, and therefore he pretends that all the best ideas of the French Revolution were borrowed from Christianity. Shades of Voltaire and Diderot, of Mirabeau and Danton, listen to this apologist of the faith you despised! Voltaire's face is wreathed with ineffable irony, Diderot contemplates the speaker as a new species for a psychological monograph, Mirabeau flings back his leonine head with a swirl of the black mane and a glare of the great eyes, and Danton roars a titanic laugh that shakes the very roof of Hades.

Now let us turn to the old indigenous Slavery of Europe. Mr. Henson appeals to "the witness of history," and he shall have it. He undertakes to prove "That among the various causes which tended to assuage the hardship and threaten the permanence of Slavery, the most powerful, the most active, and most successful was Christianity"; also "That when the barbarian conquests re-established slavery in a new form, the Church exerted all her energies on the side of freedom."

That Christianity "threatened" the permanence of Slavery is, of course, purely a matter of opinion. Mr. Henson takes one view, I have given reasons for another, and the reader must judge between us. That it softened the rigors of Slavery is a very questionable statement. When Mr. Henson says that "Roman Slavery was, perhaps, the most cruel and revolting kind of Slavery," he is guilty of historical confusion. Roman Slavery lasted for very many centuries. In the early ages it was brutal enough, but under the great emperors, and especially the Antonines, it was far more merciful than negro Slavery was in Christian America. Slaves were protected by law; the power of putting them to death was taken from the masters and entrusted to the magistrates; and, as Gibbon says, "Upon a just complaint of intolerable treatment, the injured slave either obtained his deliverance or a less cruel master." Compare this with the condition of serfs under the Christian feudal system, when, in Mr. Henson's own language, "the serf was tied to the soil, bought and sold with it, the chattel of his master, who could overwork, beat, and even kill him at will."

The phrase "re-established Slavery in a new form" seems to imply that Christianity had abolished Slavery before the barbaric conquests. But it had done nothing of the kind. Nay, as a matter of fact, Constantine and his successors drew a sharper line than ever between slaves and freemen. Constantine (the first Christian emperor) actually decreed death against any freewoman who should marry a slave, while the slave himself was to be burnt alive!

Much of what Mr. Henson says about the manumission of slaves by some of the mediæval clergy is unquestionably true. But who doubts that, during a thousand years, a humane and even a noble heart often beat under a priest's cassock? These manumissions, however, were of Christian slaves. The Pagan slaves—such as the Sclavonians, from whom the word *slave* is derived—were considered to have no claims at all. Surely the liberation of fellow Christians might spring from proselyte zeal. "Mohammedans also," as Professor Newman says, "have a conscience against enslaving Mohammedans, and generally bestow freedom on a slave as soon as he adopts their religion." Manumission of slaves was common among humane owners under the Roman Empire; indeed Gibbon observes that the law had to guard against the swamping of free citizens by the sudden inrush of "a mean and promiscuous multitude." Clerical manumission of slaves in mediæval times was therefore no novelty. On the other hand, bishops held slaves like kings and nobles. The Abbey of St. Germain de Prés, for instance, owned 80,000 slaves, and the Abbey of St. Martin de Tours 20,000. The monks, who according to Mr. Henson did so much to extinguish slavery, owned multitudes of these servile creatures.

The acts of a few humane and noble spirits are no test of

the effects of a system. The decisions of Church Councils are a much better criterion. They show the influence of *principles*, when personal equation is eliminated. Turning to these Councils, then, what do we find? Why that from the Council of Laodicea to the Lateran Council (1215)—that is, for eight hundred years—the Church sanctioned Slavery again and again. Slaves and their owners might be “one in Christ,” but the Church taught them to keep their distance on earth.

Civilisation, not Christianity, gradually extinguished Slavery in Europe. Foreign slavery, such as that in our West Indian possessions, is an artificial thing, and may be abolished by the stroke of a pen. But domestic slavery has to die a natural death. The progress of education and refinement, and the growth of the sentiment of justice, help to extinguish it; but behind these there is an economical law which is no less potent. Slave labor is only consistent with a low industrial life; and thus, as civilisation expands, slavery fades into serfdom, and serfdom into wage-service, as naturally as the darkness of night melts into the morning twilight, and the twilight into day.

Mr. Henson throws in some not ineloquent remarks about the abolition by Christianity of the gladiatorial shows at Rome. He himself has stood within the ruined Colosseum and re-echoed Byron's heroics. Mr. Henson even outdid Byron, for he looked up to the dome of St. Peter's, where gleamed the Cross of Christ, and rejoiced that “He had triumphed at last.” “If only Mr. Foote had been there!” Mr. Henson exclaims. Well, Gibbon was there before Mr. Henson and before Byron. What he thought in the Colosseum I know not, but I know that the great project of *The Decline and Fall of the Roman Empire* took shape in his mind one eventful evening as he “sat musing amidst the ruins of the Capitol, while the barefooted friars were singing vespers in the temple of Jupiter.” Yet I suppose Gibbon's fifteenth chapter is scarcely to Mr. Henson's taste. Had I “been there” with Mr. Henson, I too might have had my reflections, and I might have thrown this Free-thought *douche* on his Christian ardor. “Yes, the Cross has triumphed. There it gleams over the dome of St. Peter's, the mightiest church in the world. Below it, until the recent subversion of the Pope's temporal power, walked the most ignorant, beggarly and criminal population in Europe. What are these to the men who built up the glory of ancient Rome? What is their city to the magnificent city of old, among whose ruins they walk like pigmies amid the relics of giants? This time-eaten, weather-beaten Colosseum saw many a gladiator ‘butchered to make a Roman holiday.’ But has not Christian Rome witnessed many a viler spectacle? Has it not seen hundreds of noble men burnt alive in the name of Christ? When Rome was Pagan, thought was free. Gladiatorial shows satisfied the bestial craving in vulgar breasts, but the philosophers and poets were unfettered, and the intellect of the few was gradually achieving the redemption of the many. When Rome was Christian, she introduced a new slavery. Thought was scourged and chained, while the cruel instincts of the multitude were gratified with exhibitions of suffering, compared with which the bloodiest arena was tame and insipid. Your Christian Rome, in the superb metaphor of Hobbes, was but the ghost of Pagan Rome, sitting throned and crowned on the grave thereof; nay, a ghoul, feeding not on the dead limbs of men, but on their living hearts and brains. Look at your Cross! Before Christ appeared it was the symbol of life; since it has been the symbol of misery and humiliation; and in the name of your Crucified One the people have been crucified between the spiritual and temporal thieves. But happily your Cross has had its day. St. Peter's may yet crumble before the Colosseum, and the statue of a Bruno may outlast the walls of the Vatican.”

G. W. FOOTE.

## CHRISTIAN ROMANCE AND REALITY.

ROMANCE: Then the end: Thy Church completed,  
All thy chosen gathered in,  
With their King in glory seated,  
Satan bound and banished sin;  
Gone for ever, parting, weeping,  
Hunger, sorrow, death, and pain;  
Lo her watch Thy Church is keeping,  
Come, Lord Jesus, come to reign.

*Christian Hymn.*

REALITY: The Salvation Army with its kettledrums, or the Church of Rome with its black Madonnas, may be able to descend to the level of the negro, but the Church of England with its Thirty-nine Articles can never be the Church of Equatorial Africa; it is too spiritual, too lofty.—See Canon Taylor's speech at the Church Congress.

ROMANCE: Far and wide, though all unknowing,  
Pants for thee each mortal breast,  
Human tears for thee are flowing,  
Human hearts in thee would rest;  
Thirsting, as for dews of even,  
As the new-mown grass for rain,  
Thee they seek, as God of heaven,  
Thee as man for sinner slain.

*Christian Hymn.*

REALITY: In the whole of Western Africa 290 missionaries and native agents, supported by the Church Missionary Society, at a cost of £13,703 6s. 7d. baptised only 306 adult converts in one year.—See Canon Taylor's second letter to the “Times,” Oct. 31.

ROMANCE: Jesus shall reign where'er the sun  
Doth his successive journeys run,  
His kingdom stretch from shore to shore  
Till moons shall wax and wane no more.

REALITY: It is unquestionably true. . . . that in Africa, in India, and over very large areas of the Eastern World, Mahomedanism is making converts by thousands where Christianity hardly makes one. . . . The native converted to Christianity often sinks into a deeper degradation than the missionary found him in.—*St. James's Gazette*, Oct. 29.

ROMANCE: See how these Christians love one another.

REALITY: One clergyman writes to me to say, that unless I apologise to him for what I have already said, he will “gibbet” me, as he politely expresses it, in the *Times*.—See Canon Taylor's second letter to the “Times.”

E. BULLER.

## ACID DROPS.

OVER 100 people a year are struck dead by lightning in France, 3,279 victims having been thus killed between 1854 and 1883. As numbers of people are struck by lightning in other countries besides France, it would seem that God kills some thousands of people every year by lightning.

IN China nine thousand men engaged in repairing the embankments of the Yellow River have been overwhelmed by the flood and drowned. God doeth all things well—floods included.

CHARLES STERMAN, the cabman who was charged with running into a Salvation Army procession, has been acquitted by the jury. Witnesses proved that the loud playing of the brass instruments of the Salvationists' band excited the horse beyond control, the animal having been previously made restive by a passing train. The Salvation Army thus causes mischief by frightening horses, and then prosecutes the drivers for the injuries that result.

A WESTERN paper says that the combination of fire insurance and life insurance companies can't be done. A life insurance company cannot be expected to assume such risks as to insure the policy holder against fire also. The dying man must take his chances.

A SALVATIONIST named Henry Houseley wrote thus to a female captain in the “Army” named Eliza Elliott: “Dear Captain,—I just write to ask you a favor. I want to know if you will marry me, as I have taken a fancy to you. If you do not agree with my favor it will be worse for you. I either mean to marry you or murder you. If you say no, I mean to do for you; so you can order your coffin at once. I know I shall have to be hanged for it, but I don't want to go to hell by myself. I want you to go with me. Prepare to meet your God.—From your comrade, HARRY HOUSELEY.” He has been bound over to keep the peace. The mixture of religious belief and murderous threats in his letter is indicative of the moral level of the Salvationists.

ELEVEN months ago God destroyed this fine old church of St. Michael's, Workington, by fire. Nothing has yet been done

At a public meeting, under the auspices of the London Missionary Society, the Rev. J. Guinness Rogers accounted for the success of Mohammedanism by describing it as a religion which pandered to the worst lusts and passions of the human heart. The only substantial charge against Mohammedanism is that it allows polygamy—which Christianity never prohibited. On the other hand, Mohammedanism strictly prohibits, and effectually suppresses drunkenness and prostitution, which prevail so extensively in Christian lands. May not the Mussulmen fairly retort that it is Christianity which achieves success by pandering to men's vices? The stringent enforcement of totalism is certainly not a sign of pandering to vice.

towards rebuilding it. The Bishop of Carlisle suggests that £5,000 of the endowment should be used in helping to rebuild the edifice. But the rector, the Rev. H. Curwen, strongly objects to this course. The living is worth £1,000 a year; and although for years past he has taken no active part in discharging the duties of his post, he sees no reason why he should lose or risk any portion of his easily-earned income. The patron offers to guarantee the interest on the £5,000, but still the rector obstinately refuses his consent, and the idea has had to be abandoned. Wonderfully unselfish these clergy are. This is how they lay up treasures for themselves in heaven.

THE Rev. Hugh Price Hughes shouldn't "peach" on his colleagues. He hopes the Revised Version will come into general use because "it will lead to a general massacre of old sermons," or oblige the preachers to revise them. But probably the brains of some preachers would give way under the task.

SPURGEON seems, after all, to be a far more sterling bit of stuff, though sadly misguided, than most of his black brethren. He was offered 90,000 dollars for 100 lectures in the United States in 1873, but he declined. Surely the man and his creed are a curious mixture.

THIS is how the communion baked-dough is addressed at St. Tydvil's church, Merthyr:

Hail to Thee! true Body sprung  
From the Virgin Mary's womb!

There are two lines more, but we spare our readers' feelings. This sort of thing is fit—or is it fit?—for Central Africa.

WHEN the Queen was opening the Glasgow Waterworks, at Loch Katrine, there was a crush, and a great struggle to get near the refreshment tables. Among the rest, the well-known portly figure of the late Dr. Norman Macleod was seen struggling with great energy. "See there!" said a voice, "behold the Church militant!" The genial doctor, ever ready for a joke, made one last effort, snatched up a sandwich, and, holding it up, called out, "No, it is the Church triumphant!"

SULLIVAN, the Yankee prize-fighter, succeeds Buffalo Bill as the lion (surely a *lion comique*) of London "society." Belgravia, however, does not admire this hero more than Whitechapel. What a beautiful state of things after eighteen centuries of Christianity! A Mohammedan or a Buddhist would stare at such a spectacle.

THE Women's World Temperance Union has been having a week of prayer against drink, but what effect will it have on the annual liquor bill? If God can do anything in the matter, why not ask him to kill ten publicans a week? That would soon stop the drink traffic. Or, better still, ask him to clean and repair all the lushingtons. Surely you may as well beg a sovereign as a penny of a millionaire.

By the way, the *Christian World* doesn't see that Huxley is ironical in his *Nineteenth Century* article, when he tells the Bishop of Manchester that he need not be alarmed at the supposed inconsistency between the efficacy of prayer and the order of nature. There is *no* such inconsistency, says Huxley. True, but a little further on he says that the great objection to prayer is the want of evidence that it is ever answered.

THE Lapps are a very religious people. They go immense distances to hear their pastors. Every missionary is sure of a large audience, and an attentive one. He can hear a pin drop—that is, should he choose to drop one himself, for the congregation wouldn't make so much noise as that under any consideration. All the babies are outside, buried in the snow. As soon as the family arrives at the little wooden church, and the reindeer is secured, the papa Lapp shovels a snug little bed in the snow, and mamma Lapp wraps baby snugly in skins, and deposits it therein. Then papa piles the snow around it, while the parents go decorously into church.

WHEN near his end, Lord Northington was reminded of the propriety of his receiving the consolations of religion, and he readily agreed that a divine should be sent for, but when the Right Rev. Dr. —, with whom he had formerly been intimate, was proposed, he said, "No! that won't do. I cannot well confess to him, for the greatest sin I shall have to answer for was making him a bishop!"

"WELL, brother, what are you going to do for the church missions in Africa this year?" asked a city pastor of one of his leading pillars, the other evening. "I can't do anything, brother, this season," replied the leading pillar, soberly. "Can't! Why not?" "Well, the truth is that one of my best buildings, which was rented at a fine profit for a pool-room and bucket-shop, has been left vacant on my hands under the new law, and I feel too poor to help the suffering heathen in other lands."

THE story is told that Ernest Renan once had occasion to telegraph across the British Channel the subject of a proposed lecture of his in Westminster Abbey. The subject as written

by him was "The Influence of Rome on the Formation of Christianity." It was published in England as "The Influence of Rum on the Digestion of Humanity."

MR. G. R. SIMS is a clever man, but he generally talks nonsense when he touches on religion. In last Sunday's *Referee* he wrote the following passage:—"If, in God's mercy, the Crown Prince is spared, it will be because the disease he is suffering from is *not* cancer. That it may *not* be, the heartfelt prayer of Europe should ascend to Heaven." Mr. Sims appears to think that God cannot cure cancer; but, on the other hand, that God can keep it off from any particular person if he pleases. Nor is this all. Mr. Sims's deity, although unable to cure cancer, can actually make a fact be and not be at the same time. Either the Crown Prince's malady is cancer or it is not, and whatever it is is a dead certain fact. Yet Mr. Sims asks us to pray God that it *may not* be cancer. If it is *not* cancer, the prayer is absurd; if it *is* cancer, the prayer asks that it may *not* be cancer. Surely Mr. Sims is in a terrible fog. He had better leave theology alone and stick to the drama and social gossip.

REV. J. H. YOUNG, a Methodist divine, got so full of Jesus at Westfield, Ill., Oct. 23, that he went raving crazy and had to be gagged and tied down. And yet there are people who refuse to look upon religious work as the only legitimate and useful employment of man.

A YOUNG man named James Fairbairn mounted the pulpit of Stockbridge Free Church, Edinburgh, and cried out in a loud voice, "I am Elijah the prophet." This victim of religious insanity had finally to be removed by force before the service could proceed.

THE Wilberforce Mission Hall, Hull, has been completely destroyed by fire—the damage being estimated at between £3,000 and £4,000.

AT a place of worship recently erected in Brighton, and dedicated to the services of the Baptist sect, a musical entertainment was very recently announced, the public advertisement of which bore the remarkable postscript, "Silver Collection. It is to be hoped that none will contribute less than one shilling." As this religious recreation involved hymn-howling to the accompaniment of the beating of a drum until close upon eleven o'clock at night, it is not surprising that the neighbors fervently hope that this new mode of quickening the liberality of an audience was not such a financial success as to warrant a repetition of the noisy performance.—*Modern Society*.

THE Lord has destroyed the Free Church of Paybridge, near Dundee, by fire. What was his reason we cannot say. Who knows but the minister may have shown signs of heresy?

THE Rev. H. V. Pickering, of West Newington, was charged at Lambeth with an act of gross indecency. The magistrate refused to let him out on bail unless two sureties of £500 each were forthcoming, so serious did he deem the case. Not obtaining these, the prisoner was removed in custody.

SOME time ago the wife of the Rev. P. Aheir, vicar of Glaisdale, Yorkshire, obtained a divorce from her husband. The vicar, who has transferred all his movable property to the Channel Islands where the Divorce Court has no jurisdiction, now has the consummate impudence to address a letter from Jersey to the Archbishop of York, asking him to effect an exchange of benefices to a part of Her Majesty's dominions where the Court of Divorce has no jurisdiction, in order that he may escape paying costs. We do not suppose that Archbishop Thomson will listen to so outrageous a proposition, but the fact that it is made indicates the strong opinion there remains in churchmen that the Divorce Court is an unholy institution which should not be recognised by the Church.

A SOMEWHAT similar feeling that the Church alone has to do with the regulation of marriage recently induced a rural clergyman not only to persuade a couple who had been married in a meeting house to be remarried by him, but to illegally describe these married people in the parish register as "bachelor and spinster."

THE *Wareham Parish Magazine* contains a silly letter from a person called Filleul. Most of it is about the pig-stye, in which he takes a great, and perhaps a very natural interest. One of his sow pigs he has called Victoria, in honor of the Jubilee. We dare say the Queen would appreciate this delicate compliment.

THE parishioners of St. Botolph, Aldgate, are revolting from the despotism of tithes. They are inaugurating "a plan of campaign." By general refusal they hope to bring the receiver of the tithes to terms, as the Irish tenants do their landlords. At a public meeting at the Vestry Hall, Minorities, great excitement prevailed. An amendment that an offer should be made to the tithe-owner of £2,000 at once in settlement of arrears (about £10,000) and £5,000 per annum was rejected.

## SPECIAL NOTICE.

## MR. FOOTE'S LECTURES.

Sunday, November 20, Secular Hall, New Church Street, Camberwell Road, S., at 7.30, "Thus Saith the Lord."

NOV. 26, Willington; 27, Sunderland; 28, Middlesboro'.  
DEC. 4, Nottingham; 5, Clay Cross; 11 and 18, Hall of Science, London.

JAN. 1, Milton Hall, London; 8, Manchester; 15, Hall of Science, London; 29, Blackburn.

FEB. 5, Camberwell; 12, Milton Hall, London; 19, Liverpool.

## TO CORRESPONDENTS.

LITERARY communications to be addressed to the Editor, 14 Clerkenwell Green, London, E.C. All business communications to Mr. R. Forder, 28 Stonecutter Street, London, E.C.

THE *Freethinker* will be forwarded, direct from the office, post free to any part of Europe, America, Canada and Egypt, at the following rates, prepaid:—One Year, 6s. 6d.; Half Year, 3s. 3d.; Three Months, 1s. 7½d.

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W. SPALDING.—Glad you like our articles, sorry you don't like our sketches. But most of our readers do like them, and we happen to know that they arouse the attention of many a sluggish Christian.

R. FOX.—Your suggestion, and many more, may be considered when the London Branches are thoroughly federated. Thanks for the cuttings.

T. P. BARROW.—Yes, we are afraid of your pious lucubrations; they would kill any paper that inserted them. Try a Christian journal.

J. SCOTT.—We will bear the suggestion in mind.

A. B.—Cuttings are always "received with thanks."

J. KEAST.—Have you joined the Bristol Branch yourself? If not, it is hardly fair to complain of the inactivity of those who have.

FRIEND OF "PROGRESS."—Both the poems by James Thomson you kindly send us are included in the volumes already published by Reeves and Turner.

G. WEIR.—We shall be glad to hear of your success. Your tracts should do good.

E. BOWLES assures us that the Rev. H. Bloomer's "God strike me dead" Atheist on board the "Colonel Smith" is a pure, or rather an impure, invention. E. B. had a brother—a Freethinker—on board the ship. This brother, on board another ship, lent the captain Paine's *Age of Reason*. The captain burnt it, but the Atheist lent him another copy, and that one was read, with the result that the captain's opinions were changed.

A. D.—Not bad, but hardly up to the mark.

JOHN DELL, 59 Marlborough Road, Dalston—a Freethinker, 80 years of age, and past other work—seeks to earn a trifle by selling Freethought and other papers. He will be glad to leave such at any person's house in the district.

G. H. C.—See "Acid Drops."

E. H.—The verse has merit, but it is susceptible of a good deal of improvement.

DELTA.—Shall appear.

PAPERS RECEIVED.—L'Union Democratique—West Sussex Gazette—Jus—Western Figaro—Horsham Advertiser—Lucifer—Liberty—Boston Investigator—Portsmouth Evening News—Freidenker—Scotsman—South Wales Weekly News—Menschentum—Freireligieuses Sonntags-Blatt—Liberator—Ironclad Age—Bristol Mercury.

CORRESPONDENCE should reach us not later than Tuesday if a reply is desired in the current issue. Otherwise the reply stands over till the following week.

## SUGAR PLUMS.

LIVERPOOL gave Mr. Foote capital audiences and an enthusiastic welcome last Sunday. In the evening the hall was crowded to suffocation. We understand that the Liverpool Branch is in a better financial position than ever, but there is need of helpers in the work. Mr. Newcomb, the energetic secretary, will be glad to hear from those who are willing to assist.

THE Edinburgh Branch has engaged the services of Mr. C. F. Jamieson, of Glasgow, for three months. Mr. Jamieson was formerly a Baptist minister, and he knows both sides of the religious question. He will visit various places in Scotland with a view to extending and organising our movement. Subscriptions in aid of this effort should be sent to C. Nicholson, Roxburgh Hall, Drummond Street, or to G. Weir, 5 Greenside Place.

OUR Christmas Number will be on sale next Wednesday. From the list of contents on the advertisement page our readers will see that there is a liberal provision of "all things good and rare." Whoever fails to obtain a copy will regret it ever after, while the happy possessors will, "dying, mention it within their wills, bequeathing it as a rich legacy unto their issue."

MR. SPURGEON has some cause for his alarm. Here is an "Evangelical Evolutionist" writing to the *Nonconformist and Independent* that the Bible teaches and is itself to be recon-

structed by the doctrine of evolution. We shall doubtless soon learn that Moses and Aaron were great students of geology, that Joshua was profoundly versed in astronomy, and that Jonah was an expert in regard to the physiology of the lower mammalia.

MR. HENRY GEORGE, who is understood to be religiously inclined, was questioned at a recent meeting as to the taxation of church property, and pronounced himself decidedly in its favor.

RENAN'S "History of the People of Israel" is being rendered into English by Mr. C. B. Pitman, and will be published shortly by Messrs. Chapman and Hall.

JOSEPH SYMES'S *Liberator* carries on with unabated vigor its crusade against bigotry and superstition in Australia. The last number before us contains an article by Symes on Socialism, in which he says: "If any person was likely to lead me to a favorable view of Socialism, I believe it was Mrs. Besant. But her arguments, set forth in her pamphlets and in a debate with Mr. G. W. Foote, have totally failed to make any Socialistic impression upon me."

DR. H. D. GARRISON, of Chicago, gives us a gratifying account of the spread of Freethought in that city. Dr. Garrison says that ninety per cent. of the chemical students at the College of Pharmacy are Agnostics.

*Bible Heroes*—First Series, from No. I. to XII.—is now bound in a very handsome wrapper, price one shilling, and will doubtless have as large a sale as the author's *Bible Romances*, a new edition of which, entirely re-written, is on the stocks.

## THE ROCK ON INFIDEL ATTACKS.

THE *Rock* is highly indignant at the way in which the adversaries of Christianity have "disgraced" the English language, on both sides of the Atlantic, by "repulsively irreverent attacks" on the Bible. These assailants are described as "men of ingrained and incurable irreverence," whose great object is simply personal notoriety. But "ingrained and incurable irreverence" for what one believes to be solemn shams is a grand virtue, and not a vice. "Irreverent attacks" upon falsehood are useful and praiseworthy acts, however "repulsive" such attacks may be to the credulous worshippers of the false. Such hostility to delusion and fraud springs from active reverence for truth, active reverence for honesty, active reverence for integrity and the welfare and honor of humanity. This, however, is an aspect of the question which it is difficult, if not impossible, to impress on the Christian mind, which charitably persists in regarding difference of opinion as dishonesty and hypocrisy.

The *Rock* appeals to Carlyle as bearing testimony to the transcendent and imperishable worth of the Christian religion. It quotes from one of his earlier essays a passage which says of Christianity that "in every pure soul, in every poet and wise man, it finds a new missionary, a new martyr." Then why did not Carlyle himself become a Christian missionary and martyr? Why did he abandon Christianity, if these earlier remains of his Christian training really expressed his deepest thoughts and conclusions.

The *Rock* heartily approves of Carlyle's rebuke of Voltaire for irreverence—a rebuke which was really very much like the rough British pot calling the polished French kettle black; for Carlyle used to call the Bible "Hebrew old clothes," and he coupled "pantheism and pot-theism" together in a contemptuous phrase. The *Rock* also concludes, with the sage of Chelsea, that those who are destitute of religious reverence "must be hopelessly incapacitated from judging Christianity." This is a highly convenient rule, tending as it does to exclude or discredit all criticism from outsiders, who are thus promptly adjudged incompetent. Religion is only to be judged by the religious, only to be examined by its friends. But similarly irreligion can only be judged by the irreligious, unbelief by unbelievers, Atheism by the atheistic. If logic counts, the incompetence must be mutual. In proportion as Freethinkers are hopelessly incapacitated from judging religion, so are believers hopelessly incapacitated from judging Freethought. Let Christians, then, refrain from irreverent and often scurrilous attacks upon principles they cannot understand and persons whom they slander. Let them give up the legal right of imprisoning those whom they have no right to judge. When they have plucked the beam out of their own eye, they will have a better right to point out the mote in ours.

The great complaint which the *Rock* makes is that leading Freethinkers resort to a popular and sensational species of assault depending on rhetorical tricks and artifices. It says:

"We have no intention to advertise those people by naming either them or their productions; but there is one mark of their handiwork whereby they may always be known, and which those who have examined either the lectures, the speeches, or the treatises that proceed from them will recognise in a moment. The mark is this—that they fix on *points*, and eschew consideration either of the Bible as a whole, or of the *main* scope and drift of Scripture. Some incident mentioned in Holy Writ, generally some detail in the history of God's ancient people recorded in the Old Testament, is fixed upon, separated from the context, viewed wholly apart from its relation to a general scheme of moral renewal and spiritual redemption for mankind, and then, amid roars of laughter or ringing cheers, held up to the derision or the reprobation of the audience."

How are Freethinkers to attack a religion without fixing on *points*? How are we to carry out a continued series of attacks without attacking points, and especially *vulnerable* points? If we did not deal with points, we should be open to a far graver charge of vagueness and unreality. That we ignore the main scope of the Bible is simply untrue; but to drag the Atonement into every ridiculous or horrible incident in the lives of Jewish patriarchs would be both stupid and tiresome. If we are narrating how Lot's wife was turned into a pillar of salt for looking back at a town on fire, why should we seek to cover the imbecility of this part of the inspired narrative by mixing it up with Christ on the Cross and "a general scheme of moral renewal and spiritual redemption for mankind"? In future, perhaps, it might be as well to oblige the *Rock* a little more frequently by following the course it points out to us as the one we should pursue. The extermination of the Canaanites, the murder of idolators, the execution of witches, must now more faithfully be dealt with as portions of Christ's grand scheme of redemption and universal love. Solomon's thousand wives must only be thought of in relation to the Crucifixion. The wretched fate of weeping Midianite maidens must be represented, by request, as a necessary preliminary or accompaniment of the Divine measures of salvation, as stepping-stones to perfect holiness and ultimate union with God in heaven. Will Christians be satisfied by such a course?

Turning to an "Infidel" publication dealing with Old Testament events, the *Rock* accuses the "unhappy author" of being "systematically, perversely, and comprehensively unfair," and of displaying "a spirit of malignant and ingenious depreciation" which if it were "permitted to shed its tainted and withering influence upon other books" "would blast the literature of the world." I cannot defend the book in question, for the simple reason that the *Rock* will not mention the name or give any clue to it. But there is one thing to be noticed. The *Rock* is foolish enough to expose itself by giving an example of the malignant unfairness which would blast all literature. This example, which is the only one given, is thus stated:

"We need not say that the view that Jephthah murdered his daughter, instead of devoting her to life-long virginity, a view which, to the unsophisticated reader, seems to be all but flatly contradicted in the narrative, and which is certainly at variance with all principle, all precept, all precedent in the law, the Psalms, and the prophets, is put forward without even a confession that it was ever called in question."

But the *Rock* itself is here guilty of what I cannot help describing as sheer falsehood. Human sacrifice is most certainly *not* at variance with *all* principle, *all* precept, *all* precedent in the law, etc. Leviticus xxvii., 28, 29, enjoins that all men and beasts devoted to the Lord shall be put to death. David gave seven men to be hung before the Lord to stay a famine (2 Sam. xxi., 1—14.) God commanded Abraham to offer Isaac. Christ himself was a human sacrifice consummating the law and the prophets. Nor is it in the slightest degree true that the Bible "all but flatly contradicts" the burning of Jephthah's daughter. On the contrary, it affirms it in clear and distinct language. It gives the vow through which the girl was to be sacrificed "for a burnt offering," and it says that her father "did with her according to his vow." (See also *Bible Heroes*, No. 11.) So that it is simple truth-speaking which, in the opinion of the *Rock*, is malignant unfairness calculated to blast all literature, whilst brazen falsehood is the proper means of crushing a malignant tendency to the matter-of-fact veracity which is so dangerous to religious faith. As

for the Freethought writer's alleged silence concerning the subterfuges by which modern Christians endeavor to evade the force of the account given by God, I see no misrepresentation or fault in such an omission.

W. P. BALL.

(To be concluded.)

#### THE DOUAY BIBLE.

THE English version of the Roman Catholic Bible is a useful work to any one concerned in controversies as to the inspiration of the so-called "Word of God." Although the English of the Douay translators is by no means so fine as that of the Authorised Version, it is to the full as scholarly a work, and, in mitigation of its faults of language, it must be remembered that it was translated and published by English refugees abroad, at a time when they dared not issue it in England. The New Testament was first put forward at Rheims, in 1582. The Old Testament was then translated at Douay, and they were published together in 1609, two years before King James's translation. The work has, however, been since revised by Dr. Challoner, and, in many respects, brought nearer to the Authorised Version. The translators, although good Hebrew and Greek scholars, professedly based their work upon the Vulgate Latin text, the superiority of which they maintained with very similar arguments to those with which the received text has been upheld against early versions.

Occasionally the discrepancies between these two English versions of the Word of God are serious, amounting to teaching the direct contrary, as in 1 Cor. xv., 51, where Paul, according to the Douay, teaches "We shall not all be changed," while, according to King James's version, he says "we shall all be changed." The exhortation in Job ii., 9, "Curse God and die," is in the Catholic version "bless God and die." This is a direct paltering with the text in order to avoid giving currency to blasphemy.

The Douay version, however, is more honest than the authorised in reading Moses instead of Manasseh in Judges xviii., 30. If the substitution was not a deliberate fraud, there never was one in literature. The purpose was to obscure the damning fact that the direct descendants of Moses were idolators. Instead of concealing Lilith (the demon wife of Adam, about whom the Rabbins tell so many legends) under the disguise of a screech owl, as in our Isaiah xxxiv., 14, the Douay renders this verse "And demons and monsters shall meet, and the hairy ones [satyrs] shall cry out one to another, there hath the *lamia* lain down, and found rest for herself." About the *lamia* were told somewhat similar legends to those related of Lilith. In Psalm ii., 12, for the nonsense about "Kiss the son lest he be angry," the Douay gives as "Embrace discipline lest at any time the Lord be angry." It calls the mercy seat (Exodus xxv., 17) the "propitiary," but acknowledges in plain words that the Lord "was supposed to sit there."

Among crudities of expression which remain are such curious statements as that "from the transmigration of Babylon to Christ are fourteen generations" (Matt. i., 17). "And if thy right hand scandalize thee cut it off" (Matt. v., 30). "Every spirit that dissolveth Jesus is not of God" (1 John iv., 3). The note to this says: "*Dissolveth* Jesus, viz., either by denying his humanity or his divinity." Sometimes, as in this last case, the alteration of a word may profoundly affect a doctrine. Thus, in Matt. vii., 11, the Lord's Prayer reads, "Give us this day our super-substantial bread," in order to make reference to the sacrament. At the same time, in Luke xi., 3, it is rendered as in the authorised version, "Give us this day our daily bread," so that the Catholics cannot any more than the Protestants deny that they pray for material benefits. "The cup of blessing" (1 Cor. x., 16) is "the chalice of benediction." In some cases the crude but honest translation lets us see ideas obscured in the authorised version. Thus in James iii., 6, we see trace of the Buddhist and Gnostic idea of transmigration. Our translation says that the tongue "setteth on fire the course of nature," but the Catholic version more properly says it "inflameth the wheel of our nativity," the wheel being the Oriental emblem of the revolution of lives. Luke ix., 51, "And it came to pass when the days of his assumption were accomplishing" helps to indicate that the doctrine of the assumption was a pre-Christian idea. The Holy

Ghost, too, appears as the Paraclete instead of the Comforter (John xiv., 26). "Christ was once offered to bear the sins of many" (Heb. ix., 28) appears as "to exhaust the sins of many."

In Matt. viii., 30, we have "a good way off from them." The Douay has "not far from them"; but whether the swine were far off or near, the devils got in all the same. In the account of the transfiguration in Luke ix., 39, it says that "the shape of his countenance was altered."

Doctrinal differences appear in such translations as Matt. iii., 2: "Do penance, for the kingdom of heaven is at hand." The note, after giving the Latin and Greek, says, "Which word, according to the use of the Scriptures and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting and such like penitential exercises." No doubt the Catholics are right here. Jesus upbraids the cities because they have not done penance in sackcloth and ashes (Matt. xi., 21, Luke x., 13). The Catholics find the doctrine of *limbo* in Luke i., 72, "to perform mercy to our fathers"—i.e., to get their souls out of purgatory. They accuse the Protestants of absolute dishonesty in inserting the word "*promised*" in italics, and making it read "to perform the mercy promised to our fathers." They also accuse Protestants of bad faith in translating 1 Peter iii., 19: "By which also he went and preached unto the spirits in prison," to open the way for the Protestant explanation that Jesus was present with Noah when the ark was preparing. In Heb. x., 38, they find another instance of gross dishonesty in the Protestants substituting "any one" for "he," because the passage opposes the fifth point of Calvinism, "the final perseverance of the saints."

How a slight difference may affect the doctrines of Church government may be seen in the reading of "priests" instead of "elders" in Acts xv., 2, etc. Heb. xiii., 17, "Obey them that have the rule over you" is in the Douay "Obey your prelates and be subject to them." The Church of England, no less than the Church of Rome, has taken care that prelates should "have the rule over you." James v., 14 reads "Is any man sick among you? Let him bring in the priests of the church." And in a note to verse 16, "Confess your sins to one another," it explains "That is to the priests of the church whom he had ordered to be called for."

But of course both Catholic and Protestant versions are equally the Word of God, who chose to give his revelations in languages susceptible of many interpretations. Luther well called the Bible a "nose of wax" which each interpreter can twist in whatever direction he chooses.

J. M. WHEELER.

## CHRISTIANITY AND MOHAMMEDANISM.

JOSEPH THOMSON, the African traveller, writes to the *Times* of Nov. 14 corroborating the views of Canon Taylor as to Mohammedanism in Africa. He denies that Islam encourages the slave trade, which, he says, only flourishes in Eastern Central Africa because Islam is not there. He asserts that it has prevented the spread of the liquor traffic, which has been introduced and is carried on by Christians. In Zanzibar he says the Sultan has been impotent to arrest the traffic, because Christian nations object to any restriction of trade.

Mr. Thomson denies that Mohammedanism is propagated by fire and sword. It makes its way, he declares, "by peaceful and unassuming agencies." "What," he asks, "are the petty results of over three hundred years of Christian contact as shown on the West Coast of Africa compared with the immense civilising work of the reviled religion in the Central and Western Soudan? It is enough to make our Christian missionaries hang their heads." Only Christian missionaries are usually devoid of all sense of shame in their dealings with what they believe to be a false religion.

Even Professor Flint, in an extremely liberal address to the Divinity students at Edinburgh, laments that "London and New York were not much less vicious than the great cities of the East." He would have been within the mark had he said they were vastly more vicious. The European quarters of Constantinople, Calcutta, and Canton are noted as being far more immoral than the native and heathen portion.

According to recently-published Indian statistics, the proportion of criminals among Europeans in that country is 1 in 274; among native Christians, 1 in 699; among Hindoos, 1 in 1,361; and among Buddhists, 1 in 3,787. This looks very much as if Christianity and criminality went hand in hand. The poor heathen have no easy method of wiping out their sins by finding Jesus and feeling saved.

Professor Flint went on to say "The gospel had not expelled from the area where it had reigned for centuries drunkenness, prostitution, war, and the robbery and oppression of man by man. Christianity was not making more rapid progress than some of the ethnic religions. Its gains from among educated Brahmins, Buddhists, and Mohan medans were few and slight—its losses from among the scientists and thinkers of Europe were many and serious. It was a far more urgent problem at present how to keep the leaders of thought in Germany, France, and Britain Christian than how to make those of Turkey, India, or China Christian. (Applause.) For they were certainly much more rapidly losing the former than gaining the latter." Professor Flint does not accurately state the problem. The task before Christians is not how to keep the leaders of thought, but how to bring them back. The Divinity students will find this a somewhat difficult problem.

## THE CANT OF CRITICISM.

SEVERAL years ago Mr. B. F. Underwood, of America, published a thick pamphlet called *The Impeachment of Christianity*. It consisted of some striking extracts from Gibbon, Lecky, Draper, and other authorities, setting forth the injury and hindrance that Christianity had been to the world. Mr. Underwood now edits the *Open Court*, which we have more than once praised; and in the last number that has reached us, he devotes half a column to a review of Messrs. Foote and Wheeler's *Crimes of Christianity*. This review is a most extraordinary piece of criticism. It admits that the authors' quotations are "given accurately," and that their indictment of Christianity up to the end of the volume issued is "concise and impressive." But it declares that their work does not "give a fair, impartial view of Christianity in its influence on the world," and that they "carefully omit all reference to the brighter side and nobler aspects" of its history. Surely the reviewer forgets the *title* of the book under his notice. Would any reasonable man expect to find the virtues of Christianity lauded in a work on its crimes? Is an impeachment the place to look for a panegyric? Are merits to be set forth in an indictment? Messrs. Foote and Wheeler do not pretend to be writing a complete history of "Christianity in its influence upon the world," and they very much doubt if any living person is competent to the task, or if the time is ripe for it. What they profess to do is to relate, with the strictest accuracy, the deliberate crimes of Christianity against liberty, progress, and humanity. They profess to do no more, and if they do that thoroughly, what is the use of talking about "evolution," the "scientific mind," and so forth? Messrs. Foote and Wheeler know as well as the editor of *The Open Court* that "Christianity as a system of thought has its place in the evolutionary order," but they deal with its actions and not with its doctrines. Astrology, alchemy, witchcraft, and a host of other superstitions, had their "place in the evolutionary order," but that does not save fortune-tellers from gaol or protect the ignoramuses who chivvy old women for bewitching them. Neither should this consideration shield Christianity while it maintains its privileges and pretensions. We would remind Mr. Underwood that while impartiality is an intellectual virtue, there is a cant of impartiality which simply accuses a lack of virility.

## THE DEATH OF MOSES. SUCCINCTLY TOLD.

THE Lord behind Moses once stole  
And dealt him ten blows in succession;  
For Moses, though meek on the whole,  
Once used an unguarded expression.  
And having belaboured and bumped him,  
And settled the Hebrew completely,  
In a cavern he finally dumped him  
And stopped up the aperture neatly.

EX-RITUALIST.

## PROFANE JOKES.

A lady at church recently said: "Last night I was clasped in the arms of a wicked man. To night I am clasped in the arms of my Saviour." A man in the congregation shouted: "Are you engaged for to-morrow night?"

"Little boy," said a country minister who was on his way to church, "What do you suppose your father would say if he should find you here fishing on the Sabbath day?" "He'd ask me wot luck I was havin'," replied the boy.

A good story is told of an American divine, Dr. Cushman. He went to a barber during the hot weather, and said with a twinkle in his eye: "Now I want you to cut my hair as short as you would like a sermon." In rising from his chair, and ruefully surveying his bald and shining head, he was constrained to observe that the barber wanted no sermon at all.

"What's the matter, sonny?" asked a kind old gentleman of a little boy who was crying bitterly. "I've run away from home." "Why don't you go back? Your father will be very glad to see you. Don't you remember the story of the Prodigal Son?" "Yes, sir," "Why don't you follow his example, then?" "Cause I don't like veal."

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Pt. II. All the chief Absurdities from Genesis to Revelation, conveniently and strikingly arranged, with appropriate headlines, giving the point of each Absurdity in a sentence		
<b>Bible Atrocities...</b> ... ..	0	4
Pt. III. Containing all the godly wickedness from Genesis to Revelation. Each infamy has a separate headline for easy reference.		

Printed and Published by G. W. Foote, at 28 Stonecutter Street, Farringdon Street, London, E.C.